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RELIGIOUS INTELLIGENCE. FOREIGN AND DOMESTIC.

From the Missionary Herald.

SANDWICH ISLANDS.

Just as the last pages of this number were going to press, very interesting intelligence was received from the missionaries at the Sandwich Islands, by the ship America, captain De Koven, arrived at New York. The letters are dated Aug. 9th, which is about six months later than the date of any communications, which have previously come to hand. The joint letter continues the history of the mission down to the date above mentioned, but dwells with particular interest upon a visit from the Rev. Daniel Tyerman and George Bennet, Esq. who constitute the Deputation from the London Missionary Society to the evangelized islands of the Southern Pacific. These gentlemen arrived at Woahoo about the middle of April, and had remained there nearly four months. They were accompanied there by Mr. Ellis, one of the missionaries at Huaheine, and by two native teachers and their wives, from the same island. Mr. Ellis and these native teachers, (who had been selected and set apart by the church at Huaheine for the purpose,) were expecting to commence a mission at the Marquesas Islands, till the chiefs of the Sandwich Islands, with the full consent and approbation of the American missionaries, invited Mr. Ellis and one of the native teachers to reside there permanently. This measure was adopted, after much deliberation, and for reasons which are stated at length.

Messrs. Tyerman and Bennet addressed a long and excellent letter to the Board; full of the most fraternal sentiments, and of judicious remarks on the subject of missions in the islands of the Pacific. They expected to leave Woahoo soon; to stop at the Marquesas Islands; to spend a twelvemonth at the Society Islands; to touch at Port Jackson, New Holland; and then return to London.

Mr. Ellis preached often to the Sandwich Islanders, in their own language. Mr. Bingham had preached and once prayed in it. The natives were becoming more desirous of instruction than ever before. There were many encouraging circumstances. Our next number may be expected to contain the particulars.

CEYLON.

A LETTER and journal have lately been received from the Rev. Henry Woodward, missionary at Batticotta, in Ceylon. The principal intelligence, contained in the letter, is the annunciation of Mr. Richard's death, which took place Aug. 3rd. "He died," says Mr. Woodward, "rejoicing in the hope of a glorious immortality." Doubtless letters, giving a more particular account of this event, had been previously transmitted, though they have not yet been received.

Mr. Richards had been standing on the borders of the grave for more than four years; his beloved brother Warren having been taken from his side in August 1818, and he then expecting immediately to follow. During the interval though generally very

weak, he has been of great use to the mission. His sound judgment, meekness, disinterestedness, faithfulness, love to his Saviour, to his fellow missionaries, to the heathen;—his piety toward God and universal benevolence to men;—rendered him a truly valuable laborer in the vineyard of his Lord.

Mr. Woodward describes his own health, and that of his wife, as being pretty good.

INTERESTING.

From the Rev. Mr. Williams, of Beverly, to the Publisher of the Watchman.

DEAR SIR,—The following is extracted from a letter received, a few days since, by a brother in our church, from one who is a member of the same church; and now on a whaling voyage, in the ship Beverly, of Boston. If you think it will in any measure subserve the cause of religion among seamen, you are at liberty to publish it in your useful paper.

N. W. WILLIAMS.

"South Seas, Dec. 26, 1821.

"DEAR BROTHER,—We take the earliest opportunity in sending you pleasant news. It has pleased that God who rules the seas, to hear your prayers, with those of the religious public, in behalf of us poor seamen. It hath pleased the Holy Spirit to convince three young men on board this ship, of righteousness, and of judgment to come.

"They now stand as criminals at the bar, hearing God's law ringing in their ears and in their hearts: the word of God and their consciences bearing testimony against them. They are daily searching the scriptures, to know what they shall do to be saved. We verily believe they stand in the good old way, to be directed to the Lamb of God, who taketh away the sin of the world. Judge for yourself, sir, whether we are comforted? Any man, whose heart is not as hard as a stone, must bow with thankfulness to Him who hath wrought this work.

"We send our hearty thanks to the honourable Bible Society of Boston, for their christian charity in furnishing us with Bibles, previous to our sailing. These have guided our minds through the dark clouds of depravity, to the glorious liberty of the children of God. The seed sown has sprung up, we know not how; but we both see and feel the salutary effects, in a well ordered life and conversation. We wish them a rich harvest of rest from all their labours. We also send to the worthy Boston and Andover Tract Societies our hearty thanks. Their labours of love are not lost on board this ship. The godly reproofs and consolation they have afforded us, in our retired hours, demand our humble thanks. May the God of the seas grant them every needed help to pursue their labours of love; and crown them with honours in the great day. We also desire to send our humble thanks to the teachers of those Sabbath Schools, who have instructed our children while we have been absent from them; thereby guiding them in paths of virtue and happiness. The "Guardian," with which we have also been favoured, has been a rich treasure to us. It has caused the silent tear to roll down the cheek of some of us, hard hearted seamen, while perusing it.

"In these seas, there are generally from fifty to seventy ships, which remain from two to three years; and the crews of these ships are without those means of instruction, which are essential to their present and everlasting welfare. That they may be favoured with such means as they can improve, we are desirous of pleading with their honourable employers to encourage those benevolent societies that are disposed to furnish to seamen religious books and tracts. We are concerned too,

"For our sea-faring brethren in general we feel concerned; and to our honourable employers we look, as the captive Jews did to the king of Persia, who, with the greatest benevolence, granted them all the assistance which their indigent circumstances required. Our employers have furnished us with all the necessities of this life, and the best of ships, to brave out the storms of the ocean; but we do plead for the rich treasure of the means of grace to be afforded to seamen in particular; that every ship may be furnished with Bibles and Tracts, and every Port with a Seaman's Church, where they may be taught to steer their course to the haven of eternal peace. We are very thankful to those liberal merchants, and others, who, by their great benevolence, furnished us with a seat in the house of the Lord in Boston. May the Lord fill their storehouses with the treasures of the seas and land, and their hearts with joy and gladness, when they may lie on the bed of languishing."

Signed by — — —, and in behalf of seven others of the ship's company.

[The following, dated February, 1822, was received by the same person, and gives the pleasing intelligence, that religious subjects have had more or less effect upon the minds of nearly all on board.]

"DEAR BROTHER,—I thank you for your kindness in sending me so many books. One of our seamen told me, that when he read the Guardian, it drew tears from his eyes. If you knew what blessed effects the books have had on board this ship, you would not think it strange that we express our thanks for them, and to the societies which publish them.

"Since writing the letter, Dec. 26, two of the young men, then anxious, have been released from the law of sin and death, through faith in the Lord Jesus. They don't appear to be so much elevated as some you may have seen, but they have an energy of heart which lifts them above the things of the world. They are very attentive to the Bible, and endeavour to wear the armour of the gospel, and stand before their enemies. We take a little time in the evening, or in the night, to converse on the things of the kingdom. O how pleasant is an hour spent on the mighty deep, in pious conversation! Verily, God is every where present. I believe the Lord has given us favour in the eyes of the seamen. We have no slurs thrown upon us, except by one or two young men. To them we endeavour to be faithful. Profane language is going quite out of fashion with us. There seems to be a measure of solemnity upon the minds of all on board. O how deep are the counsels of God! his ways are past finding out, and his footsteps are not known. In our meditations, we find comfort from creation and providence. The starry heaven shews forth his praise; and in the element beneath us we behold the wonderful works of God. Even the finny tribe we are taking, teaches us lessons of wisdom. We have noticed, that always when they are seized with the pains of death, they turn their heads to the sun, and seem to yield up themselves with reverence to Him who made them. This has excited the wonder of some infidel minds, while we have endeavoured to make some useful comments upon it.

O how pleasant it is to see these young men taking an active part in our holy religion! But our situation is very different from being in the bosom of the church; wherefore we solicit a continuance of your prayers for us, that we may be enabled to stand fast and show that there is a reality in the religion of Christ."

From the N. Y. Seaman's Magazine.
THE WHALEMEN.

The Sandwich Islands, especially Woahoo, are becoming places of great importance for doing good to seamen. In the course of the last year about 700

touched there; and in consequence of the discovery of new fishing ground, it will now be the grand rendezvous of the English and American whalers. If I am correctly informed, between 4 and 6,000 of this class, who usually live upon the ocean, without seeing a Protestant church or preacher for three years at a time, are expected there in the spring and summer following; and repeatedly afterwards, while collecting their cargoes. This circumstance, as it may greatly increase the trials and usefulness of the missionaries, is deeply interesting, and ought to unite the prayers and offerings of the friends of seamen and pagans. Though the whalers are now generally supplied with Bibles and tracts, yet if more of these were forwarded to the missionaries, together with such publications as President Allen's *Accounts of Shipwrecks*, the Seamen's Devotional Assistant, and the Seaman's Magazine, they might dispose of them to advantage, and avert much evil. Among many whom I have seen, late from those islands, not a man of respectability declines to speak well of the missionaries. Those reports which were sent abroad from Nantucket, reproachful to the character of the missionaries, and which were reviewed by Christian editors, were libels, fabricated here by a spirit which only thrives by being noticed.

ABNER MORSE.

SAVANNAH MISSIONARY SOCIETY.

Jan. 17, this Society held its last anniversary meeting. The Rev. Mr. Dickinson was employed by this body six months in the last year. The Rev. Mr. Fisk, Missionary at Jerusalem, is still supported by these our southern brethren; and they have recently received into their employ another gentleman as a labourer in the gospel, the Rev. Mr. Osborn. He is now exercising his ministry in Savannah. The main object of his mission, as stated in the report, "is to carry the gospel to the *door*, and the *firesides* of that part of the population of the city, who rarely or never enter a house of public worship." This order of people there have now become so numerous, have been so destitute of moral and religious instruction, and have been so much neglected, that it appeared to be proper and necessary to make them an object of special attention.

CHARLESTON BAPTIST ASSOCIATION.

This Association convened at Ebenezer church, in Darlington District, on the 2d Nov. last. The Saturday and Sabbath were employed in acts of public devotion. The Rev. Messrs. Cook and M'Cready administered the Lord's Supper. On Monday, the Association Sermon was delivered by the Rev. William B. Johnson; letters from twenty-eight churches were read; and the Rev. Dr. Furman, elected Moderator, and Rev. W. B. Johnson, Clerk. On Tuesday, much business of a local nature was attended to; and the following interesting information, received from the Sandy Creek Delegate, was inserted in the minutes:

"That there were received by baptism, into the Flat River Association, during the last year, seven hundred and eight members, of whom five hundred and fifty-six were admitted into one church; into the Sandy Creek Association, seventy-two; and into the Raleigh, five hundred and ninety-one.—Those Associations are in North Carolina, and the churches to which these converts were added, are situated near to each other."

STATE OF THE CHURCHES.

Number of churches, thirty-seven; ordained ministers, eighteen; licensed preachers, five; baptized during the past year one hundred and seventeen; received by letters, forty-two; dismissed, seventy-five; excommunicated, thirty-six; restored, seven; dead, sixty; total number of members three thousand seven hundred and twenty-seven.

CIRCULAR LETTER.

The Georgia Baptist Association to the Churches which compose it, send Christian salutation.

BELOVED BRETHREN,

We address you this year on the causes of decline in religion, and on the means of revival. In bringing this subject before your consideration, we have been influenced by an earnest desire to do all that

is in our power, both for the discharge of the duty which we owe you, and for your comfort and enlargement in the profession which you have made. The low state of vital piety among us; the smallness of the numbers joining themselves to our churches; the increase of error and schism; the disappearance of good signs, and the appearance of bad ones, are some of the facts to which we appeal to justify the introduction of the subject which we have chosen. Whilst we would not be of the number of those who take pleasure in giving false alarms, and who conjure up phantoms of evil that they may show their skill and courage in fighting them, we would as little desire to be found among those who are indifferent to every thing, and who are not roused by the most awful tokens of God to cry aloud and spare not. We take it as an undeniable principle, that the progressive history of the church of Christ presents at all times, occasions either of mourning or joy, separately, or of both together. Such is often the prosperous condition of the church, that we have reason to rejoice in its beautiful and flourishing aspect. When good and wholesome doctrines are preached; when ordinances are observed; when the word of God has free course, and is glorified; when many converts to righteousness crowd the gates of Zion; and when health and vigour every where pervade the body—the friends of Christ must rejoice. But the reverse of this occasions mourning and dejection. When too many are turning from the ways of God, and a cold lethargy possesses the hearts of those who ought to be most forward in religion; when many who profess to follow the Saviour become impatient of his doctrines and precepts, and do not like to have the whole truth told them; when a worldly canker lies corroding the very life of piety and godliness, and eats up every thing noble and disinterested; and when a morbid indifference to such a state is found to prevail, it is then surely time for the watchman to rise from his treacherous calm, and sound an alarm in God's holy mountain. Complaints of lukewarmness and declension have often prevailed from the influence of custom, and at different times many, no doubt, have adopted this language, from no other motive than because it was a common talk. And in truth, the occasions of lamentation are much more frequent than of rejoicing, so that whatever motive a complaining language may have, it is generally justified by actual circumstances. Those observers, too, who do not examine things with care and skill, are apt to imagine that all present evils are the worst, and that the times on which they are fallen, are the worst times that any age has ever witnessed. Hence it is easy to fall into error in making up an opinion on the greatness and extent of any present disorder, especially when that disorder occurs in the church of Christ.

Limited as our observation is, we can only look upon the outward appearance, whilst the state and operation of the internal affairs must necessarily lie hid from our notice. It is often possible for an inward excitement to exist where the surface is calm and unruffled. So the signs of the times in spiritual things may denote a wide and awful indifference, whilst a secret power may be at work, and a hidden grace may be preparing the way for some unexpected display of divine goodness and love.—Intense darkness often goes just before the opening light.

Holding these things in view, brethren, we proceed to make some remarks upon the causes of decline and the means of revival in religion. And the first cause that we shall assign is,

1. The neglect of the word of God. The truths of Scripture are the only proper furniture for the Christian's heart, and the food which gives him strength and health; and though we admit that a critical knowledge of the whole Bible is not necessary to salvation, yet we must assert that a ready acquaintance with its leading truths is a matter essential to the growth of religion in the heart. It is not to be expected that every believer will have time to read elaborate commentaries on the word of truth; but every believer must be able to give a commentary from his own heart upon the contents of that word. This he cannot do unless he often

examines it. That we may make this address more particular, let us consider some of the ways in which the Scripture may be neglected.

They are then neglected when those whose business it is to preach them bring them forward incorrectly or partially. Every preacher must be regarded as a spiritual pleader, a divine orator, who does not come forward to display his own skill and ingenuity, but to lay before his audience the facts and arguments by which he means to persuade them to come over to his cause, and stand upon the Lord's side. Now his facts and arguments are the Scriptures. There he must find all the instruments of that persuasion which he intends to lodge in the hearts of his hearers. In all cases where facts are brought in proof of any point, there must be an exact, explicit, and accurate statement. A little change or variation will frequently defeat the whole argument. A preacher who states a position and appeals to scripture for his proof, is bound to give the very language of the text, if he would prove his point. His proofs lose half their weight and authority when this is neglected, and room is left for evasions and objections. Besides this, in adhering to the letter of Scripture, we make it evident that we love it, and that we hold all its parts and appendages in sacred veneration, and are not willing that the least should be kept back. This punctuality in quotation is remarkably evident in the New Testament. The writers and speakers, there, generally used the popular version of the Seventy, in the passages which they cited from the Old Testament, and so particular were they that we seldom find the variation of a single word. Many content themselves with giving what they call the substance of the Scripture, without much regard to the words, and in consequence of this they generally lose sight of the substance. "All things shall work together for good to them that love God," is a quotation which very few would find fault with; but by looking into the text we shall discover that the change of the word *work* from the present to the future, causes a material disservice to the sense. The all things which work together, do not reserve their efficacy and happy influence to a future time, but are now actually working together for that great object. The same might be observed of many other texts. If the Holy Ghost has left us a form of sound words, those words should be dear to every one who labours in their ministration. Whatever lessens the proper authority of Scripture, must weaken the faith of those who believe, and expose them to the seducing calm of lukewarmness and indifference in religion.

The word of God may be neglected, when only certain parts of it are brought to view, whilst the remainder is omitted and suppressed. The scripture contains a rich abundance and a delightful variety. It is a field of flowers and nutritious herbage, where may be found a tender food for the sheep and lambs, and likewise a stronger nourishment for the laborious oxen. The judicious shepherd, therefore, will conduct his flock into all the departments of this lovely scene, that each may receive a portion in due season. It may so happen that ministers suit their preaching to the prevailing taste and disposition of their hearers, and if that taste be corrupt and vitiated, it is almost certain that God's word will not meet a fair treatment. Many like to be told that every thing in their salvation is the gift of God; and so far they love to be told the truth; but do they like just as well to be informed that they must labour for every thing pertaining to their salvation, with as much care and solicitude, as if it depended upon their labours? Many eagerly swallow every particle of truth which demonstrates the security of the saints and their final perseverance to glory, and thus they feed upon a good doctrine, and one which has the explicit warrant of scripture; but do they grasp with the same avidity and entertain with the same satisfaction the doctrine of watchfulness, crucifixion to the world, self-denial, and circumspection, which have an equal support from scripture? Many would never be tired of election and predestination, which, too, are fundamental points; but would they manifest the same good will to sanctification, charity and brotherly kindness? Some could sit and hear a volume upon the duties

which pastors ought to perform for their people, how pains-taking they should be, how much hardness they should endure, what zeal and disinterestedness they should possess, all which is the truth; but do they hear, with equal patience, what they ought to do for their pastors, what support they should give them, what worldly cares and labours they should take off their hands by generous contributions? It is impossible to prevent the decline of religion, when the word of God is picked and divided a part embraced and a part rejected. They who are guilty of this partiality may appear to flourish for a time, and may stand forth in bodies apparently healthy. But some of their members are weak and diseased, and they no sooner experience a shock of their whole system, than the disorder falls into the sickly member, and they become a sad spectacle of wretchedness.

To be continued.

BURMAN MISSION.

Important intelligence has been received by the Board, from the mission in Burmah. In August last, orders were received from the king by Messrs. Judson and Price, to repair to Ava, his majesty being desirous to avail himself of the medical skill of Dr. Price. The missionaries obeyed the order, and arrived at Ava about the first of October. They were immediately presented to the king, by whom they were favourably received, and were informed that it was his desire that they hereafter reside at Ava, where he promised to build a house for them, at his own expense. This unexpected occurrence changes the whole aspect of the mission in Burmah. No disposition to tolerate the Christian religion has yet, it is true, been manifested by the king; but he has never persecuted the disciples of any creed; and we may hope that the removal of the missionaries to Ava is only a preliminary to the unimpeded introduction of the gospel into the Burman empire. Dr. Price speaks favourably of the mild disposition and affable manners of the monarch. May the King of kings shed on him the spirit of his grace, and make him the "nursing father" of the infant church in Burmah.

Mr. Judson's Journal has also been received, and will soon be published.—*Columbian Star.*

PROFESSOR WOODS.

The Board have received recent letters from Professor Woods. He speaks in encouraging terms of his prospects of success. Many distinguished noblemen and other individuals, have assisted him with their countenance and influence, and contributed liberally to the object of his mission. He has purchased a Philosophical Apparatus for the Columbian College, selected with much care, and with the assistance of several of the most distinguished scientific men in England.—*ib.*

MISCELLANEOUS.

From the Columbian Star.

WANT OF MINISTERS.

It is a consideration full of interest, that while the population of our country is increasing at the rate of nearly half a million annually, the number of ministers in a course of preparation for their sacred functions is little more than sufficient to supply the vacancies, which from various causes, are daily occurring. We cannot look forward a few years, without feelings of anxious apprehension. The mighty tide of population is constantly bursting over its former boundaries, and rolling its deep current over the prairies of the west. Where are the servants of the cross, whom the church may send to these distant places? Shall these be abandoned to the undisturbed sway of the prince of this world? Will not Christians rather be stimulated to fervent prayer, and to increased activity in the promotion of the cause of missions and education?

The American Education Society, in their recent report, make the following remarks, from which Baptists, also, may infer the necessity of exertion:

"Mr. Monteith, the late minister of Detroit, and now Professor of Languages in Hamilton College, states on his own personal knowledge, that in the Michigan Territory, where there are several organ-

ized churches, and several important military posts, and about 15,000 inhabitants, there is no minister, chaplain nor missionary. The Rev. Mr. Townsend, an aged and infirm missionary, who was assisted in his labours by the Rev. Daniel Gould, a missionary from the east, is now left alone, and is the only clergyman of liberal education among 50,000 inhabitants in the state of Illinois. From the most minute and authentic information, in the three states, Indiana, Illinois, and Missouri, containing a population of more than 300,000, scattered over a territory almost three times as large as New-England, there are but sixteen or seventeen Congregational and Presbyterian ministers. Into all these states the tide of emigration flows rapidly. The inhabitants of many districts have increased from one to fourfold in ten years. Among these emigrants to this new world, there is not, as in the days of our fathers, a minister and teacher provided to accompany and settle with every infant colony. And the wide-spreading desolation is not only before us, but we are carried to particular churches already organized, and made to see them sitting solitary, and wasting away without pastors, without sacraments, and in the agonies of dissolution, lifting their hands to us, and imploring aid."

The Rev. Edward Hollister, who recently made a tour in Missouri and Illinois, presents an affecting picture of the spiritual necessities of the inhabitants. He remarks:

"A preacher is uniformly received with cordiality, and welcomed with many expressions of regard. His preaching is listened to with seriousness and solemnity, and the kindness of missionary societies acknowledged with gratitude. In several places I met with little companies of Christians, shut out from their once high and precious privileges, and doomed to a long and painful 'famine of the word of God,' they manifested the high value they set upon the preaching of the gospel, by going for the purpose of hearing it, ten and even fifteen miles, in cold and unpleasant weather.

The German settlement in the county of Cape Girardieu, is worthy of notice. The settlement was commenced more than 20 years since, by emigrants from North Carolina. Leaving behind them their meeting houses, and preachers, and schools, the consequences are such as might have been expected. I cannot describe them better than in the language of one of their members: "When we came here, we had no preaching, no schools, and we almost forgot what we had learned; the deer were so plenty that we thought of little beside hunting them, and now we are all running wild these wild woods about." The first time I visited them, I preached in a large school house. This was soon exchanged for a place in the open air; and before I left them, they had commenced the erection of a convenient meeting-house, which was so far completed, that, at their request, I preached my last sermon in it. Never shall I forget the tears of that simple and affectionate people on that occasion. I could wish that they who doubt the necessity and duty of sending missionaries to our destitute brethren, could have witnessed that scene.

On one occasion, soon after I arrived in the settlement, I received six applications to preach in different neighbourhood around; one was in writing, signed by 34 of the inhabitants."

WESTERN ASIA.—JERUSALEM.

The following interesting account of the present state of Jerusalem, is extracted from the travels of Robert Richardson, M. D., along the Mediterranean and the parts adjacent, recently published.

THERE are two accounts of the ancient city of Jerusalem, which have come down to us with the sanction of high authority. The first is to be found in the third chapter of Nehemiah, who built the walls of the city, after the return of the Jews from the Babylonish captivity. My attention was particularly directed to this account by the Countess of Belmore, who visited the memorable spots in and about Jerusalem, with all the zeal and feeling of a pious Christian, taking the holy Scriptures for her guide, while at the same time she availed herself of all the light that modern travellers have been able to collect for the illustration of this most interesting

portion of sacred topography. The other account is from the pen of the Jewish historian Josephus, who had the misfortune to witness the sacking and utter destruction of his native city by the victorious arms of Titus Vespasian. It is a tantalizing circumstance, however, for the traveller, who wishes to recognize in his walks the site of particular buildings, or the scenes of memorable events, that the greater part of the objects mentioned in the description both of the inspired and Jewish historian, are entirely removed and razed from their foundations, without leaving a single trace or name behind to point out where they stood. Not an ancient tower, or gate, or wall, or hardly even a stone remains. The foundations are not only broken up, but every fragment of which they were composed is swept away, and the spectator looks upon the bare rock with hardly a sprinkling of earth to point out her gardens of pleasure, or groves of idolatrous devotion. And when we consider the palaces, and towers, and walls about Jerusalem, and that the stones of which some of them were constructed were thirty feet long, fifteen feet broad, seven and a half thick, we are not more astonished at the strength, and skill, and perseverance, by which they were constructed, than shocked by the relentless and brutal hostility by which they were shattered and overthrown, and utterly removed from our sight. A few gardens still remain on the sloping base of mount Zion, watered from the pool of Siloam; the gardens of Gethsemane are still in a sort of ruined cultivation; the fences are broken down, and the olive trees decaying, as if the hand that dressed and fed them were withdrawn; the mount of Olives still retains a languishing verdure, and nourishes a few of those trees from which it derives its name: but all around about Jerusalem, the general aspect is blighted and barren the grass is withered; the bare rock looks through the scanty sward, and the grain itself, like the starving progeny of famine, seems in doubt whether to come to maturity, or die in the ear. The vine that was brought from Egypt is cut off from the midst of the land; the vineyards are wasted; the hedges are taken away; and the graves of the ancient dead are open and tenantless. How is the gold become dim; and what was pleasant to the eye withdrawn. Jerusalem has heard the voice of David and Solomon, of prophets and apostles; and he who spake as man never spake, has taught in her synagogues and in her streets. Before her legislators, her poets, and her apostles, those of all other countries became dumb, and cast down their crowns, as unworthy to stand in their presence. Once she was rich in every blessing; victorious over all her enemies; and resting in peace; with every man sitting under his own vine, and under his own fig-tree, with none to disturb or to make him afraid. Jerusalem was the brightest of all the cities of the east, and fortified above all the other towns, so strong, that the Roman conqueror thereof, and the master of the whole world besides, exclaimed on entering the city of David, and looking up at the towers which the Jews had abandoned, "Surely we have had God for our assistance in the war; for what could human hands or human machines do against these towers?" It is no other than God who has expelled the Jews from their fortifications. Their temple was the richest in the whole world; their religion was the purest; and their God was the Lord of Hosts.—Never was there a people favoured like this people, but they set at naught the counsel of their God; trusted in their walls; and walked after the imaginations of their own hearts; their city was given up to the spoiler; the glory departed from Israel, and the sceptre from Judah; the day of vengeance arrived; and the rebellious sons of Jacob are scattered, and peeled, and driven under every wind of heaven, without a nation or country to call their own; unamalgamated, persecuted, plundered and reviled; like the ruins of a blighted tower, whose fragments remain to show the power that smote it, and to call aloud to heaven and earth for repair. What a tremendous lesson for the kings and people of the earth to learn wisdom, and in the midst of their prosperity, to recognize the hand from which their comforts flow! It is impossible for the Christian traveller to look upon Jerusalem with the same feelings with which he would set himself to contemplate the ruins of Thebes, of Athens, or of Rome,

THE CHRISTIAN SECRETARY.

or of any other city, which the world ever saw.—There is in all the doings of the Jews, their virtues and their vices, their wisdom and their folly, a height and a depth, a breadth and a length that angels cannot fathom; their whole history is a history of miracles, the precepts of their sacred book are the most profound, and the best adapted to every situation in which man can be placed; they moderate him in prosperity, sustain him in adversity, guide him in health, console him in sickness, support him at the close of life, travel on with him through death, live with him throughout the endless ages of eternity, and Jerusalem lends its name to the eternal mansions of the blessed in heaven, which man is admitted to enjoy through the atonement of Christ Jesus, who was born of a descendant of Judah. But we must turn to consider the Jerusalem that now is—in Egypt and Syria, it is universally called Goutes, or Koudes, which means holy, and is still a respectable, good-looking town; it is of an irregular shape approaching nearest to that of a square; it is surrounded by a high embattled wall which, generally speaking, is built of the common stone of the country, which is a compact lime-stone. It has six gates, one of which looks to the west, and is called the gate of Yaffa, or Bethlehem, because the road to these places passes through it; two look to the north, one is called the gate of Sham, or Damascus; the other the gate of Herod; the 4th gate looks to the east, or the valley of Jehoshaphat, and is called St. Stephen's gate, because here the protomartyr was stoned to death: it is close by the temple or mosque of Omar and leads to the gardens of Gethsemane, and the mount of Olives, Bethany, Jericho, and all the east of Jerusalem; the fourth gate leads into the temple or harem schereef, which was formerly called the Church of the Presentation, because the Virgin Mary is supposed to have entered by this gate to present her son, our blessed Saviour, in the temple. On account of a turn in the wall, this gate, although in the east wall of the city, looks to the south towards mount Zion; near to this there is another gate, which is small, not admitting horses or carriages, of which last, however, there is none in Jerusalem; and from the wall resuming its former direction, looks to the east, it is called the dung-gate; the last is called Zion-gate, or the gate of the prophet David; it looks to the south, and is in that part of the wall which passes over mount Zion, and runs between the brook Kedron, or valley of Jehoshaphat on the east, and the deep ravine, called the valley of the son of Hinnom; on the west, leaving about two thirds of mount Zion on the south, or outside of the walls, it is nearly opposite to the mosque which is built over the sepulchre of David.—The longest wall is that which faces this, and is on the north side of the city: it runs between the valley of Gihon on the west, and the valley of Jehoshaphat on the east. I walked round the city on the outside of the wall, in an hour and twenty minutes, and Lady Belmore rode round it on an ass, in an hour and a quarter; and the whole circumference, as measured by Maundrell, a most accurate traveller, is two miles and a half. The population of the holy City is estimated at twenty thousand souls; five thousand of whom are Mussulmans; five thousand Christians; and ten thousand Jews.—The Jews reside chiefly on the edge of mount Zion, in the lower part of the city, which in the language of Scripture, is called the Daughter of Zion, near to the shambles, which are most dreadfully offensive: in passing them on a summer morning, a person is almost afraid to draw his breath, the inhalation of the vapour produces such a deadening effect upon the whole system. Many of the Jews are rich and in comfortable circumstances, and possess a good deal of property in Jerusalem, but they are careful to conceal their wealth, and even their comfort, from the jealous eye of their rulers, lest by awakening their cupidity some vile, indefensible plot, should be devised to their prejudice. In going to visit a respectable Jew in the Holy City, it is a common thing to pass to his house over a ruined foreground, and up an awkward outside stair, constructed of rough unpolished stones, that totter under the foot; but it improves as you ascend, and at the top has a respectable appearance, as it ends in an agreeable platform in front of the house. On entering the

house itself it is found to be clean and well furnished the sofas are covered with Persian carpets, and the people seem happy to receive you. The visiter is entertained with coffee and tobacco, as is the custom in the houses of the Turks, and Christians. The ladies presented themselves with an ease and address that recalled to my memory the pleasing society of Europe. This difference of manner arises from many of the Jewish families in Jerusalem, having resided in Spain or Portugal, where the females had rid themselves of the cruel domestic fitters of the east, and, on returning to their beloved land, had very properly maintained their justly acquired freedom and rank in society. They almost all speak a broken Italian, so that conversation goes on without the clumsy aid of an interpreter. It was the feast of the passover, and they were all eating unleavened bread which was presented to me as a curiosity, and I partook of it merely that I might have the gratification of eating unleavened bread with the sons and daughters of Jacob in Jerusalem; it is a very insipid fare and no one would eat it from choice. For the same reason I went to the synagogue, of which there are two in Jerusalem, although I only visited one. The form of worship is the same as in this country, and, I believe, in every country, which the Jews inhabit. The females have a separate synagogue assigned to them as in the synagogues in Europe, and in the Christian churches all over the Levant. They are not, however, expected to be frequent or regular in their attendance on public worship. The ladies generally make a point of going on the Sunday, that is, the Friday night or Saturday morning after they are married; and being thus introduced in their new capacity, once a year is considered as sufficient compliance on their part, with the ancient injunction, to assemble themselves together in the house of prayer. Like the votaries of some Christian establishments, the Jewesses trust more to the prayers of their priests than to their own. The synagogues in Jerusalem are both poor and small, not owing to the poverty of their possessors, but to the prudential motives above mentioned; yet it was delightful to mix with them in your devotions, and to see performed before your eyes that ceremonial worship by the descendants of that very people to whom it was delivered by the voice of God. I should look at the ceremonies of Pagan temples as a matter of little more than idle curiosity, but the ceremonies of the Jews dip into the heart. This is the most ancient form of worship in existence; this is the manner in which the God of heaven was worshipped by Abraham and his descendants, when all the other nations in the world were sitting in darkness, or falling down to stocks and stones. To the Jews were committed the oracles of God; this is the manner in which Moses and Elias, David and Solomon, worshipped the God of their fathers. This worship was instituted by God himself, and in Jerusalem the chosen and appointed city; and on the rock of Sion, God's holy hill, to sing a psalm of David, in company with the outcast race of Judah, winds to ecstasy the heart.

To be continued.

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HARTFORD, MARCH 8, 1823.

The intelligence from Burmah, which we this day communicate, must excite gratitude in the heart of every christian who peruses it. A short time only has elapsed, since our missionaries were ordered away from that portion of country, to which they are now invited as their place of future residence. We think the prospect is now opened for the missionaries in that region to be of the greatest benefit to the cause in which they are embarked.

Subscribers who receive the Christian Secretary by way of Agents, and who have not paid their subscription for the first volume, are requested to pay the amount due, as soon as convenient, that the same may be transmitted to the printer.

"Lucia," and one other piece of original poetry are in type, and will appear next week.

MARRIED.—At Wethersfield, Mr. Robert Robbins, Jr. to Miss Mary Williams.

At Stafford, Mr. Joseph M'Nall to Miss Tabitha Mixter.

At Hampton, Mr. Benjamin Fuller, jun. to Miss Sarah Goodwin.

At Milford, Mr. Jesse Green, to Miss Jennet Brown.

DIED.—At Glastenbury, Mrs. Mary Wadsworth, aged 71, relict of Mr. James Wadsworth, of this City.

At Euclid, on the 12th ult. Miss Caroline Ann Farnsworth, aged 22, formerly of this city.

At Burlington, on the 25th Jan. Mr. Joseph Smith, aged 96.

At Lyme, Mrs. Sarah Champlin, aged 95, relict of the Rev. N. Champlin. Mr. Matthias Boman, aged 53.

At Saybrook, Mr. Samuel M. Pratt, aged 35.

At Farmington, Mr. Eliphalet Wadsworth, aged 75.

At Torrington, on the 20th Jan. Capt. Augustin Hayden, aged 82.

At Bristol, on the 14th ult. Capt. James Lee, aged 30.

At Albany, Mr. George Webster, bookseller, and one of the editors and proprietors of the Albany Gazette, in the 61st year of his age.

SUMMARY.

We are happy to see the following Resolution laid before Congress, which passed the House of Representatives, 131 to 9.

Resolved. That the President of the United States be requested to enter upon and to prosecute, from time to time, such negotiations with the several maritime powers of Europe and America, as he may deem expedient for the effectual abolition of the African Slave Trade, and its ultimate denunciation, as piracy, under the Law of Nations, by the consent of the civilized World.

Two Greek youths, Fazio Cavagillo and Anastatius Caravilla, have arrived at Salem in the brig America, from Malta. They were sent to this country to be educated at the Foreign Mission School in Cornwall, Connecticut.

Pirates captured.—Captain Myers of the schooner Nancy, arrived here yesterday from Jamaica, reports that the British sloop of war Tyne had captured a piratical schooner and felucca off the south side of Cuba—Thirty of the pirates were killed and seventeen taken prisoners, who together with the prizes, arrived at Kingston on the same day with the Nancy.—*Balt. American*

A Pirate defeated.—The brig Bowdoin, Captain Carr, on her passage from Matanzas to Newport, with brigs Abeona and Neptune, four hours out, saw a schooner coming out from the land, full of men. On coming up with the Bowdoin, the pirate hoisted the red flag, and commenced firing, and ordered Capt. Carr to "strike or die." He returned the fire from four carriage guns, and musketry, which completely raked the pirate's deck, killing several of them, and obliging them instantly to haul off, only seven men to be seen on deck. Had it not been calm, Capt. Carr supposes he should have sunk the pirate. The Abeona and Neptune, being both armed, assisted in beating off the pirate. —*Am. Sentinel*.

FROM CURRACOA.

Extract of a letter from a respectable gentleman at Curracao, dated February 11th, received by the Hippomenes:—*Mer. Ade*.

"Mr. D. Sola informed me yesterday that he had just seen a letter from General Paez, stating that he was closely besieging Porto Cavello by land; that Morales had been beaten by the Patriot forces near Truxillo; that a large body of the troops, (i. e. in proportion to the whole number) had deserted to the Patriots, and that Morales himself was then in the mountains of Marido, endeavouring to get back to Maracaibo, which, if he effects, I think will enable the Patriot squadron and forces there to give a good account of him. If the letter from Gen. Paez be true, and I have no reason why it should be discredited, Morales must either fall into the hands of the Patriots, or find safety in flight, either of which events will doubtless soon put the Columbians in possession of Maracaibo and Porto Cavello and terminate a contest, which, by those best informed here, has been considered as desperate on the part of the Royalists."

Curracao papers to the 8th ult. are received.

Gen. Paez arrived at Porto Cavello on the 6th, and was closely investing the place by land. The Colombian squadron, consisting of the Bolivar, Maria Francisca, Constitution, Vencedor, and Patriot, were blockading the port.

On the 31st of January, a severe shock of an earthquake was felt at Coro, which caused some alarm.

The case of De Coudray, Irvine and Vogel, was heard at Curracao on the 29th Jan. Judgment was to be pronounced on the 5th Feb.

A house in Thompson, occupied by Mr. Darius Lee, was lately destroyed by fire, and Mrs. Lee perished in the flames.

A man in Thompson, by the name of Stukely Stafford, in attempting to go a short distance in the storm of Friday night the 15th ult. is supposed to have lost his way, and wandered about in the lots until he froze to death.

PRINTING.
PAMPHLETS, HANDBILLS, CARDS, &c.

Printed at the Office of the Christian Secretary.